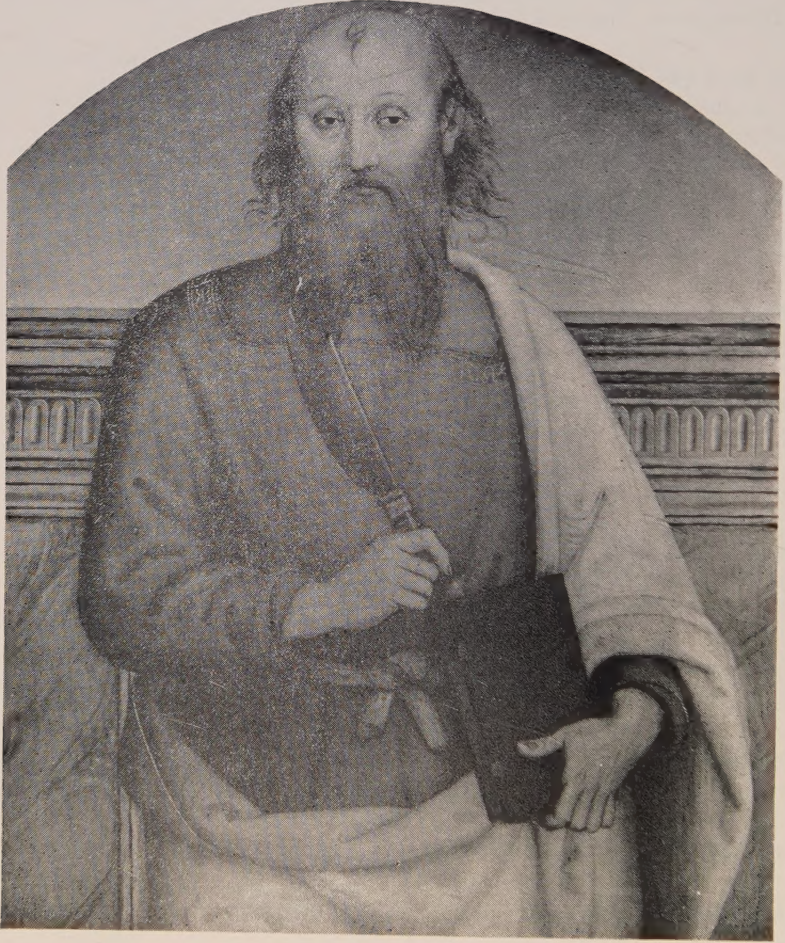


# August, 1959

## CONTENTS

<b>Glory To God</b> .....	<b>227</b>
<b>Stories That Are Seldom Told</b> .....	<b>228</b>
<i>By the Rev. Canon Elwin Malone of St. Peter's Cathedral, Charlottetown, Prince Edward Island, Canada</i>	
<b>What Is Best On Sunday Morning?</b> .....	<b>230</b>
<i>By the Rev. Arthur D. Willis, O.M.C., Rector of Grace Church, Florence, Kentucky</i>	
<b>How To End A Sermon</b> .....	<b>232</b>
<i>By the Rev. Francis C. Lightbourn, Literary Editor of the "Living Church"</i>	
<b>What Sisters Think</b> .....	<b>234</b>
<i>By an Enclosed Nun</i>	
<b>Our Brethren On The Continent</b> .....	<b>236</b>
<i>By Harry L. Keirn, a Communicant in the armed forces in Germany</i>	
<b>Outgoing Mail</b> .....	<b>237</b>
<b>Unfinished Business</b> .....	<b>239</b>
<i>By the Rev. Franklin Joiner, O.M.C., Rector Emeritus, St. Clemente's Church, Philadelphia</i>	
<b>Even So We Speak—poem</b> .....	<b>244</b>
<i>By Marion D. Bauer, a Communicant of St. John's Church, Norman, Okla.</i>	
<b>I Beheld God—poem</b> .....	<b>245</b>
<i>By R. Ridgely Lytle, III, a Communicant of St. James' Church,, N.Y.C.</i>	
<b>A Labor Day Mass Of St. Joseph</b> .....	<b>246</b>
<b>Book Reviews</b> .....	<b>247</b>
<b>The Order Of The Holy Cross</b> .....	<b>249</b>
<b>The Order Of Saint Helena</b> .....	<b>250</b>
<b>The Man Who Had To Decide</b> .....	<b>252</b>
<b>Ordo</b> .....	<b>253</b>
<b>Press Notes</b> .....	<b>254</b>
<i>By the Rev. Roy Rawson, Priest Associate and Business Manager</i>	





ST. BARTHOLOMEW — *by Pietro Perugino*

(Courtesy of the National Gallery of Art, Washington,  
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# The Holy Cross Magazine

Aug.



1959

## Glory To God

There ought to be a . . . feast. Rather, there ought to be a special service which would do something for our hearts and enable us to appreciate the grandeur of this portion of the Calendar. We are entering a busy season of causes for joy, from the Transfiguration on August 6th through the Exaltation of the Holy Cross on September 14th. (Glance at the Ordo, page 253.)

Well might a parish or group of parishes choose one of the seven great holy days or feast days of the Sundays within this splendid thirty-day period to affirm the Glory of God through special exercises. Well might the effort be made that method in Joshua 7:19 where the hero urges Achan to confess his sins and give Glory to God. Preachers might urge this occasion as an appropriate one for "quarantine" penance, and the GLORY TO GOD service might become as effective that day as are Christmas, Easter and Whitsun-

We feel things are a bit dull as First Sunday after Trinity and Second Sunday after Trinity move on to twelfth and thirteenth: just one long, long season. (It is easy to forget that the Gospels have the most forceful lessons of the whole year regarding Christian conduct and attitude.)

Even if it were true that the Trinity Season is monotonous, the seven sparking feasts of this happy section of the Calendar invite us to lift up our hearts—and appreciate.

On August 6th the Transfiguration, a greater Epiphany, a feast of the Deity of Christ, helps us to "behold the King in His beauty" and to retain some of that beauty for our daily routine.

On August 7th comes the Holy Name of Jesus, which gives honor to the most sacred word in the language, a word which on our lips can be the antidote to all fear, any fear.

On August 15th we are uplifted by the thought of Mary's triumph, of how the Blessed Mother entered into her reward and her position of power close to the Son she had born.

On August 24th we claim the fellowship of St. Bartholomew, probably the grave Nathaniel of St. John 1:45-51, and later honoring the Almighty by sturdiness unto death in his missionary jurisdiction far from his native Galilee.

On August 28th we share the happiness of St. Monica over the conversion of her son Augustine, the God-given change of heart which is next to that of St. Paul in importance for our western civilization.

On August 29th we revere St. John the Baptist in his martyrdom. He had offered glory to God from before his birth and

throughout, even unto death by the plea the king's dancer.

On September 8th is the traditional birthday of the Blessed Virgin who, more than any but her Son, yielded herself wholly to the Glory of God.

On September 14th we give thanks for the glory rendered God not only by the victory of Christians over the plunderers of Jerusalem and abductors of the Holy Cross but by the way our acceptance of suffering lifts the Cross high in and over our heads.

Whether or not there is a group using this suggestion for some day or days during this time, for the recognition of the Glory of God, let us grasp these seven opportunities to join angels and archangels in the chorus of praise to Him who is above and in all.

## Stories That Are Seldom Told

### *Demetrius Seizes the Kingdom*

BY ELWIN MALONE

Seleucus IV, the murdered brother of Antiochus Epiphanes, had a son named Demetrius, who had been kept as a hostage at Rome. Now, grown to man's estate, he landed with a small retinue at Tripoli. Well received by the people, he advanced on Antioch and, capturing the palace, had both Antiochus and Lysias put to death, establishing himself on the throne.

Certain hostile Jews with Alcimus, who coveted the office of High Priest, at their head asked the aid of the new king against Judas and his people. An army, with Bacchides as Commander, set out for Judea. At first they tempted Judas with fair promises, but on his rejecting them many who desired peace deserted to the enemy, who received them treacherously and murdered them. Bacchides departed, leaving Alcimus in power as High Priest in Jerusalem. Judas at once embarked on guerilla warfare, taking vengeance on the faithless ones. The King

thereupon sent a force under the command of Nicanor to punish the rebels. Judas, who had defeated Nicanor on a previous occasion, now he made peaceful overtures to him. On the surface at any rate, Judas and Nicanor became friends, even to the extent of his persuading Judas to marry and settle down. But Alcimus and the courtiers convinced the King that as long as Judas lived there could be no peace so orders were given to make him prisoner. Fortunately Alcimus learned of this plan and went into hiding. Nicanor then went to the Temple and demanded from the priests the surrender of Judas. They denied knowledge of his whereabouts and were told that if he were not delivered up the Temple would be destroyed and an altar of Bacchus would be erected in its stead.

At this time a respected patriot named Razias came to a tragic end. An attempt was made to apprehend him, but he soon



th by his own hand. Failing in that attempt, he cast himself down from the wall and died in great agony.

The hiding place of Judas was discovered, and an attempt was made to capture him on the Sabbath Day. He had no fear for a team brought him courage. He saw the faintly Onias praying for his people. Then Jeremiah the prophet appeared and, handing Judas a golden sword, said: "Take thou the holy sword and with it lay low the enemies of Israel."

The two armies met at Capharsalama, and Nicanor was forced to flee to the citadel in Jerusalem. Fresh troops were sent to his aid and a battle took place at Adasa. Nicanor was slain, his army overwhelmed, his head and one arm were cut off and sent to Jerusalem to be displayed in full sight of the people. High festival was kept and the thirteenth day of Adar decreed henceforth to be a day of thanksgiving. So, for a while, the blood of Judas was at peace.

#### *Treaty with the Romans.*

It appears that Judas had heard of the flight of the Romans, of their good will to their allies, of their crushing hostility to those who defied them and of the excellent policy in which their own State was ruled. He therefore sent two envoys to make a treaty of peace with them. The Romans received them well and accepted their offer of friendship. An offensive and defensive alliance was entered upon and the terms were engraved on brazen tablets. King Demetrius was warned against harsh treatment of the Jews. Doubt has been cast on the possibility of this treaty, but it must be remembered that, though the Romans did not wish to be embroiled in war with the Syrians, yet they would not be adverse to stirring up trouble among subject nations in order to keep them so engrossed in their own internal affairs that they would be unable to engage in war outside their borders.

Demetrius, however, galled by the defeat and death of Nicanor, persisted in his plan to set up Alcimus as High Priest. Bacchides was entrusted with an army to carry out his designs. After capturing several towns and slaughtering their inhabitants, he launched an attack on Jerusalem. Judas and his followers were greatly dismayed at the size of the force sent against them. Some of his men lost heart and deserted. Vain attempts were made to dissuade him from giving battle. "Nay," he said, "if our time be come, let us die manfully for our cause." A fierce fight which lasted from dawn to dusk took place. The earth rang with the noise of the clash of the two armies. At first Judas was successful, but an attack from the rear put his men to flight. Many fell on both sides, Judas among them, and the Jews were totally defeated.

#### *Jonathan takes Command on the Death of Judas.*

Simon and Jonathan, his brothers, recovered his dead body and laid it to rest in the tomb of his fathers at Modin. Great was the lamentation of the Israelites at the death of a mighty warrior who had wrought a signal deliverance for his people. His deeds of valour were so many that they cannot all be recorded.

After his death the country was beset with lawlessness and famine. The Orthodox Jews were in great distress. Bacchides was in full control. They approached his brother Jonathan and besought him to become their leader. At once Bacchides determined that he should be put to death, but he escaped with his brother Simon to the wilderness of Tekoa. John, the other brother, was sent to the Nabathites with much of their household goods for safekeeping. An Arab tribe led by Jambri, fell upon him, stole his goods and killed him. In retaliation Jonathan and Simon waylaid a wedding party of this same tribe as they marched along with music and dancing. They plundered them, wounded and killed many and drove them away in confusion.

Bacchides, on learning of this, marched to Jordan. There the Jews were caught in a very unfavorable situation on swampy ground, but they attacked their foes, inflicted a heavy loss on them and swam across the Jordan to safety. Bacchides was able nevertheless to place forts in many of the cities and fortified Jerusalem as well. Alcimus, the false High Priest, gave orders now to break down the wall in the Temple which divided the court of the Jews from that of the Gentiles. As the work was in progress he suffered a stroke which left him dumb and palsied, and soon died in great torment. This caused Bacchides to retire to Antioch, but the faithless Jews persuaded him to return, promising to capture Jonathan and

his followers. The plan miscarried and, instead, Jonathan seized fifty of their leading men and put them to death. He then joined Simon and fortified a stronghold in the wilderness. This Bacchides besieged, but Simon's men made a sortie and drove them off. When Jonathan, who had been scouting around the countryside returned, Bacchides was so upset by his failure that he put to death those who had given him wrong advice, and making peace, went home never to return. Jonathan now set up his headquarters at Michmash and ruled the country, ridding the land of Godless people.

*Canon Malone will continue the Maccabean epic, harmonised and abbreviated, subsequent numbers of this periodical.*

## What Is Best On Sunday Morning?

BY ARTHUR D. WILLS, O.M.C.

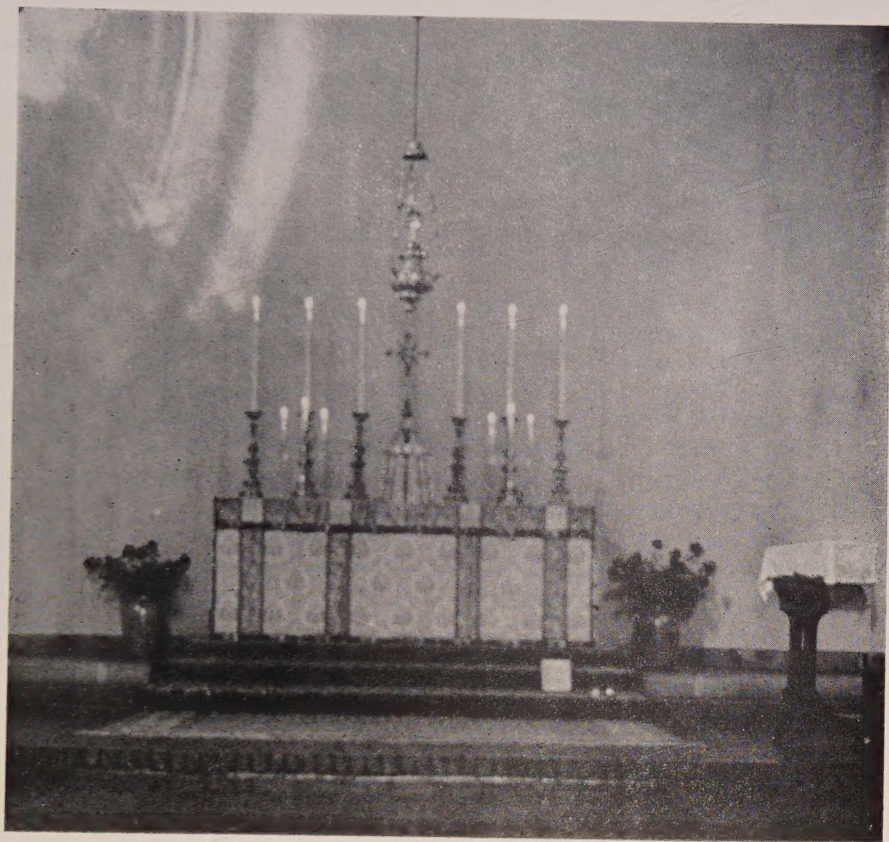
In his article, "What Is Best on Sunday Morning?" in the June issue of the Holy Cross Magazine, Father Daniel Kunhardt speaks out for a combination of shortened Morning Prayer and Mass as the ideal principal Service for parish churches on Sundays. And the Editor's note at the end of the article mentioned that other material might be published monthly under Father Kunhardt's original title if clergy would write to tell of kindred experiences which have been successful. Perhaps the following presentation of what we have been doing in our parish for about ten months may be helpful to other priests who find themselves faced with the problem of carrying out their conviction that always "it is the Mass that matters," and yet providing a liturgy for their people which will not prove too much for them to take hold of at one time.

For two years after I was given charge of this parish, the Sunday schedule was a Low Mass at 8 A. M. every Sunday, and a "Family Eucharist" with hymns and sermon, on the first and third Sundays of the month at 10 A. M. On the second and fourth

Sundays, except on occurring Feasts, the late Service was Morning Prayer-with-sermon. This schedule was the one that the parish had become accustomed to as a Mission when I was still a Deacon. Church School was held every Sunday during the late Service—on the first and third Sundays during the Mass of the Catechumens; and on the second and fourth, after Morning Prayers was ended, during the sermon and offertory, etc. Church School was scheduled at the same hour as the late Service because a large number of families in this suburban parish had to come fairly long distances; one family still drives 23 miles each way every Sunday!

I spent months trying to figure out a liturgy for the 10 o'clock Service which would accomplish four necessary ends effectively: first and foremost, enable us to establish the Eucharist every Sunday as the principal parish act of worship; second, provide a liturgy which would be acceptable and edifying to all Churchmen in the parish; third, provide a reasonable length of time for children's instruction every Sunday, keeping





g in mind the problem of time and distance which was still with us; and fourth, maintain and strengthen the tradition of family worship which we had built up in the parish. Finally, last September, after several instructions and announcements in the parish bulletin, we began using every Sunday theurgy which we now have, the combination of shortened Matins and Eucharist as outlined by the Prayer Book rubrics. At 10 o'clock, while the adults are gathered in the church to begin the Parish Eucharist, the children are downstairs in the parish hall. After a very brief opening devotion led by teacher or older pupil, classes are held, between 35 and 45 minutes in length, depending upon the length of the Lessons and Gospels at the Eucharist.

Short Matins are said beginning at 10 o'clock, with the priest vested in amice, alb, girdle, and stole; a lay reader reads the Old

Testament Lesson. During the Te Deum (or Benedictus in Advent and Lent) the priest puts on the maniple and chasuble and with the servers goes to the Altar. The Preparation is said during the Canticle. The Mass continues as usual. A hymn is sung after the sermon, during which the children come up into the church for the Mass of the Faithful. Those who are not yet confirmed come to the Altar for a blessing when their parents or older brothers and sisters come to make their Communions. (As we expected, there are some who do not remain for the entire Service on Sundays when they are not communicating; but the number of these grows smaller and smaller—and instruction has been given on the possibility and propriety of remaining for the Sacrifice even when not prepared for Communion.) The sermon is kept to a maximum length of 20 minutes; and the Eucharist is always over by 11:10 or 11:15;



no one has yet complained that the Service is too long.

With this arrangement, which has proven very satisfactory, we are able to fulfil every Sunday our Lord's commandment to offer the Sacrifice of His Body and Blood; the Church's ancient Liturgy of Word-and-Sacrament is always offered as the parish family's principal act of Divine Worship; and the children are at the Holy Sacrifice with their families where they belong, not relegated to a "children's service." (I have heard of parishes where the children are kept in church for the Mass of the Catechumens, and then taken to their classes during the rest of the Liturgy; while this may have its advantages in greater quietness during the Mass of the Faithful, and is held by some to be most in keeping with the primitive practice as regards the catechumenate, it seems far better and more proper now that the children, who have been baptized in the Faith, should be allowed and encouraged to participate in the actual offering of the Mass. Certainly they can receive grace from their participation, however limited; and

the Mass will have become their customary worship from a young age. Their instruction they will have received in their classes—on their own level, while the adults are receiving theirs in the Pro-Anaphora and sermon.)

While our arrangement at the Parish Eucharist has accomplished the four ends mentioned above, it has also accomplished something else which in itself is a reason for continual thanksgiving to God. During the past several months there has been a marked increase in charity in the parish; from this has preceded a noticeable growth in the awareness of ourselves as the Family of God, and in the expression of family spirit in the parish; and from this, the beginning of efforts on the part of parishioners to bring others into the Church and into the parish family. All this I attribute to no other cause than that several months ago we began to do our bounden duty of offering the Holy Sacrifice to God on His Altar; and once this happens, the members of Christ's Mystical Body cannot help but be caught up into the Sacrifice, with joy and thanksgiving.

## How To End A Sermon

*A plea for a healthy variety, by which laity as well as clergy will benefit*

BY FRANCIS C. LIGHTBOURN

How should a sermon end? One answer might be that at the deepest level a sermon never ends: its effects, by a kind of chain reaction, go on and on . . . until time is no more.

Be this as it may, there is still the practical problem of bringing a sermon to a formal conclusion. Nor does this concern only the clergy. The laity, after all, are the listeners, and they have every right to know what the clergy are up to—and why.

Perhaps the most frequent way of ending a sermon in the Episcopal Church is by the "ascription," whose commonest form

is this: "And now to God the Father, God the Son, and God the Holy Ghost, three Persons in One Undivided Trinity, be ascribed, as is most justly due, all might, majesty, dominion, and power henceforth and for evermore. Amen."

In saying these words the preacher turns around in the pulpit and faces in the direction of the altar. The congregation should rise to their feet, and this they will be more likely to do if the preacher pauses and waits for them. They should, of course, say the Amen. After all, the ascription is a form of prayer, and for praise we usually assume the posture of standing.



It may be precisely because it is a form of praise that the ascription has in some quarters fallen in disfavor, being replaced by the invocation, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The ascription, it is perhaps felt, seems like a glorification of the harmonic efforts of the individual preacher. Whatever the motive, however, the fact remains that in definitely Anglo-Catholic parishes "In the Name of the Father," etc., not only introduces the sermon but tends to conclude it.

This seems unfortunate. Eminently suitable as is the invocation of the Trinity at the beginning of a sermon—and I cannot recall that I have ever myself begun one otherwise—it seems a little misplaced at the end, the whole effect having about it a stereotyped jejuneness that not infrequently characterizes Western liturgical forms.

It is not necessary to construe the ascription as a glorification of the preacher's efforts. It is rather what it purports to be: glorification of God. No one would deny that God's glory is revealed in His Word; and, if this be so, and if preaching be the exposition of that Word, then it would seem to follow that God is glorified when the Word is preached. Could it be that the ascription has fallen into disrepute because preaching has so largely ceased to be an exposition of the Word of God?

Taken in itself the ascription is a form of praise, and certainly we do not need less praise in the Liturgy; we could indeed do much more. Moreover, the ascription has an ancient and honorable history; St. Chrysostom, for example, concluded his sermons with a doxology to the Holy Trinity.

But it is always necessary to have any conclusion to a sermon—other than its own closing paragraph? Why shouldn't the sermon (sometimes at any rate) end on its own final sentence—especially if this is raised in a striking fashion, so as to present a challenge or make a dent in the minds

of the hearers? In this case the immediate addition of anything else—whether invocation or ascription—has the effect of blunting a sharp edge. Why not rather—on occasion at least—leave the congregation with a provocative thought, and a few moments for this to sink in?

This might be done most effectively at the Holy Eucharist when "Thine, O Lord, is the greatness," etc., is used as the Offertory sentence. Let the preacher end his sermon on its own final words, pause briefly, descend from the pulpit, "return to the Holy Table, and begin the Offertory, saying one or more of these sentences"—in this case "Thine, O Lord, is the greatness," etc. And let the organ be silent during this brief space. The Offertory sentence then doubles for the ascription—indeed any other in this particular set of circumstances seems a little superfluous.

A practice increasingly common nowadays, especially when the Church school attends the Eucharist and withdraws for its classes near the close—is to place the (adult) sermon at the end of the Eucharist. Here the situation seems to call for a brief prayer immediately after the sermon, concluding perhaps with "The grace of our Lord Jesus Christ," etc. The prayer can be carefully chosen to fit the theme of the sermon and also, perhaps, to bridge the gap between "hearers of the Word" and "doers of the Word."

There are no rubrics or canons prescribing how the sermon shall end—other than the canons of good taste. A healthy variety would seem to have much to recommend it. On most occasions, perhaps, the ascription in one or other of its several forms will be used; sometimes the Offertory sentence, "Thine, O Lord, is the greatness," etc., will serve as a kind of delayed ascription; at other times the sermon will end when it ends, without further ado.



# What Sisters Think

BY AN ENCLOSED NUN

*Up, Lord, Why sleepest Thou?  
Psalm 44:33*

Why do you let these terrible things happen? What is the matter? What is the matter with us? There is a Jewish tradition that only in time of great calamity could the 44th psalm be chanted in the Temple, and in the time of the Maccabees it was prescribed altogether. Everybody knew that He who watches over Israel neither slumbers nor sleeps. Even so the headlines of any newspaper any day move us to ask the same question—old as the Babylonian Captivity. We trusted that it had been He which should have saved us. They have taken Him away, and I know not where they have laid Him.

"The Sermon on the Mount is the last word in Christian ethics," Sir Winston Churchill wrote. (*The Gathering Storm*, p. 320) . . . still it is not on these terms that ministers assume their responsibilities of guiding states. There is, however, one helpful guide, namely for a nation to keep its word and to act in accordance with its treaty obligations to allies. This guide is called *honour*. It is baffling to reflect that what men call *honour* does not correspond always to Christian ethics."

So it seems that God sleeps and man has the upper hand.

This baffling reflection is understood by us all, and shared by many—even though we may question the conclusion.

There are two truths, or two poles of this one truth, which, if our minds can grasp, turn our bafflement into understanding.

One is that religion contains many other things beyond morality and ethics. The second is, that Christian Ethics itself teaches that first there is the family, society,

the state, art, science, philosophy, all which go to make up our culture. These are the immediate concern of all ministers and public officials. After that, predominant over them all, is our objective religion: end: that is the relation of the soul to God in which lies the chief commandment to all, and for each, our supreme good and happiness.

One pole of this truth is immediate: our end is supreme. We have to hold on to both. We will consider the supreme commandment first, and then the immediate duty which is often obscure and baffling until it is illuminated by the first. The source of our illumination, our objective end, which is God Himself, must always remain a mystery to finite intellects. But it is a mystery which presents us with a problem and our solution of the problem helps and strengthens our reason. Literally, as the mystery becomes the food of our thought and as we assimilate it, we become more and more a part of it. As we grow in knowledge, we grow in love. Where one ends, the other begins.

Nearly three thousand years ago the Prophet Isaiah (32:2) proclaimed the things to be expected of God's people, a just government and great characters. The latter is compared to the shadow of a great rock in a weary land, a rock that would rest the ceaseless, stifling drift of the desert sand and permit life to take root and grow. In Isaiah's mind the great characters seem finally to merge into a single character, as the ruler of the righteous Kingdom eventually into Jehovah's servant; at the end the Suffering Servant.

We do not know at what moment Christ's life His human mind grasped the idea of His Messiahship, and of all that



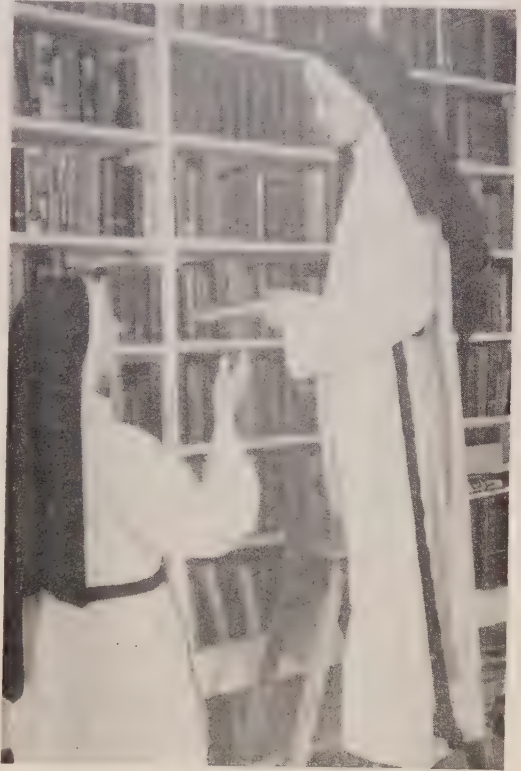
ld demand of him. It may have dawned ly, much as the idea of our own duty ocation takes shape in our minds. We know that He said, "The Spirit of the d is upon me" (Luke 4:18), that He conscious of fulfilling something more n a martyrdom, that He was offering himself as an expiration for His people's (Matt 26:28), that He predicted to every letter what His treatment would using the words of Isaiah—plucking—ting: and that He identified Himself n God's Servant, "If I then your Lord Master, have washed your feet, you ought to wash one another's feet," (hn 13:1-5).

The Sermon on the Mount we may take be the description of Christ's own char-er in His own words. If we try to reduce meaning and the worth of those words their literal applicability in the field of on and ethics, we are baffled indeed.

The purpose of Christ's words, in the mon and elsewhere, is to convey His a thought and reasoning to the minds ntellects of the persons who hear or d them, in order that the same process continue in them. We are free to ac- or to reject them, and free to choose consequent course of action. If our free ce is to accept, then we must pass hough Christ's words into Christ Himself, He may live in us and we in Him.

his holds true for every person to whom words come, from the minister at No. Downing Street to the man outside who ps the street. Each is free to accept words or to reject them, but it is no e possible to accept some and to reject rs, or for a man to apply them to his onal code of honour, but not to his on as a member of society than it would r an athlete to try to run a race with- aving the goal in his mind, and with- sing his heart and lungs as well as his . The whole man must accept—or re- the whole. The Christian is a whole n in a whole society.

It has often been remarked that if Chris- tian philosophers had not speculated upon the dogman of the Trinity (the Divine Society) and of the Incarnation (the Third Person in that Society and the object of the Father's love), our rulers and statesmen would never have come to the problem of the human person, the image and child of God, and the relationship between the hu- man person and the (Christian) State.



To paraphrase and to condense M. Mari- itan in the *Right of Man*, and much of the foregoing is, I hope, also his thought, there is an enormous difference between the state- ment; Man, by reason of certain things which are in him, is *in his entirety* engaged as a part of a political society, and the other statement; Man is part of a political society *by reason of himself as a whole and of all that is in him*. The first is true, the second false. The individualist denies that the en- tire man is part of a political society; the totalitarian denies that there is anything per- taining to man which is not subordinate to the State. The truth lies in that the en- tire man *is* a part of a political society, and

exists with a view to its common good, *but not by reason of himself as a whole*. Thus a good statesman or a good street cleaner is, in his entirety, a statesman or a street cleaner, but not by reason of all the functions, or of all the aims of his being: he is a statesman or a street cleaner by reason of a special function and a special aim of intelligence within him. By virtue of still other things which are in it, the entire human person is also *above* political society: as this image and child of God he transcends all political communities in virtue of his inherited extraterritorial citizenship in the Kingdom of Heaven, which he received in baptism.

This complexity is the starting point of our life, and our goal in its unification of the immediate with the supreme. It is precisely here that power and freedom of spirit and peace are found, as well as the most painful tensions of life and our hardest problems.

In the field of action there is this concept of responsibility, of prudence, of measure and of reward—our immediate concern.

In religion "the last word," as Sir Winston Churchill says, is the Sermon on the Mount. Here the idea of grace, of trust, of heroism, of forgiveness, of generosity is the supreme value, for which a man, if he is Christian, will stake his honour and his life.

The morality of this world, Baron Hugel says, many times requires penetration and development, never destruction, and another and deeper power. Christian morality is an "ellipse around two focal points, not a circle around one." The moment we choose either one blunt or weaken the edge of the other it injures itself: both are essential.

The A and the B of the life of the mystic Body of Christ is that, in this world, it must grow by assimilating and incorporating the two essential and often apparently irreconcilable parts into the whole.

## Our Brethren On The Continent

BY HARRY L. KEIRN

Closely tied to the Protestant Episcopal Church by the bonds of intercommunion and fellowship is the Old Catholic Church of Germany (Die Alt-Katholische Kirche von Deutschland). Formed by groups seceding from Rome in 1870, the basis of belief and practice in the Old Catholic Church is the revival of the traditions of the Apostolic Church, and the recognition, as authoritative, of the first seven Oecumenical Councils of the Church and none others.

The immediate cause of the break was the Vatican Council convened at Rome in December, 1869. When the object of the Council, Papal Infallibility, was made known, protest was made outside the Council by Dr. Ignaz von Doellinger. He was supported in his protest by the Austrian Minister, von Buesch; the French Minister,

Darn; and a small party of bishops. Nevertheless, on July 12, 1870, the dogma was promulgated and received the assent of the Roman Catholic hierarchy throughout the world.

The universities of Germany alone opposed the new Vatican decree; and the first to write a protest was a professor at Prague, Dr. von Schulte. In August 1870 a vote of dissent was passed by a meeting of Roman Catholic professors at Nuremberg.

In a letter, Dr. von Doellinger set forth his reasons for dissent as "a Christian theologian, an historian, and a citizen." Although his excommunication was immediately proclaimed from all the pulpits of Munich, he was, however, supported by the professors at the University. In



gress to King Ludwig II of Bavaria  
 tten, in the same spirit of protest, Dr.  
 Doellinger received 12,000 signatures.  
 following September an assembly of  
 dissenters, attended by 500 delegates  
 in all parts of Europe, was held at Mu-  
 h. The lectures delivered at this as-  
 sibly by Dr. Joseph Hubert Reinkens  
 le the issue clear to the world. These  
 arguments were echoed and enforced in the  
 liturgical address delivered by Dr. von  
 Sellinger as Rector of the University of  
 Munich.

The movement gained such momentum  
 that organized action was forced upon its  
 supporters. On June 4, 1873, Dr. Reinkens  
 was consecrated Bishop at Rotterdam by  
 the Jansenist Bishop Heydecamp of De-  
 nter.<sup>1</sup> The cause spread rapidly in Swit-  
 zerland where a congress attended by both  
 American and English theologians was held  
 from September 12-14, 1883. At this time  
 the election of Bishop Reinkens was recog-  
 nized by the German Government; and the  
 following year a synod and conference was  
 held at Bonn.

The results of the Bonn Conference were  
 embodied in the canons by which the clergy  
 were allowed to marry; compulsory fast-  
 ing and confessions were abolished; the  
 Eucharist was ordered to be used in public  
 worship; and it was made permissible in  
 the churches to administer the Holy Com-  
 munion in both forms to visiting Anglicans.

In 1896, following the death of Bishop  
 Reinkens, Vicar General Theodor Weber  
 was elected and consecrated Bishop in Bonn  
 with jurisdiction extending over the German  
 Empire.

Through the Concordat with the Anglican  
 Church in 1931, each Communion "recog-  
 nizes the catholicity and independence of  
 the other" and agrees to admit members of  
 the other Communion to the Sacrament.  
 Bishops from both Communions take part  
 in the consecration of clergy; and each Com-  
 munion believes the other to "hold all the  
 essentials of the Christian Faith," while

not requiring theological or liturgical con-  
 formity.

Today, the Old Catholic Church in the  
 Bundesrepublik is rapidly growing under the  
 inspired leadership of Bishop Johann Josef  
 Demmel. In the various dioceses there are  
 some 61 priests, and well over 50,000 lay  
 members. As the movement continues to  
 grow, new churches, parsonages, and sem-  
 inaries are being established at Bonn and  
 at Ess.

These are our Christian brothers—the Old  
 Catholics—who are valiantly proclaiming the  
 Gospel and carrying forth the Banner of  
 Christ in Germany today.

<sup>1</sup> *Certain Dutch sees became independent during  
 the Jansenist controversy. They would not care  
 to be called Jansenist today. The Archbishop of  
 Utrecht (Holland) is primate of all Old Catholics.  
 Ed*

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## Outgoing Mail

Dear Nicky,

A Patron Saint is one whom we especially  
 venerate and have great devotion to, because  
 of his deeds for God, or perhaps because he  
 bears the name which we ourselves are given  
 at Baptism.

The Catholic Church has always had de-  
 votion for the saints who are now in Heaven,  
 having completed their course on earth.  
 These saints are our brethren in the Holy  
 Catholic Church, the Mystical Body of  
 Christ. Because of this, we ask them to pray  
 for us to the Lord, so that we might also win  
 with them crowns in Heaven.

Saint Lawrence is such a saint. And since  
 he has been praying for you (at your request  
 and mine) it is good for you to know some-  
 thing about him.

He lived about the year 258 A.D., and was  
 an Archdeacon attached to the See of Rome.  
 At this time there was a great persecution  
 of the Christians, and many bishops and



ST. LAWRENCE — by *Fra Angelico*

The feast of the holy and witty martyr is on August 10.

priests were taken and killed. During this persecution of the pagans, the Primate of the Western Church at that time was also martyred. But before he died, he told St. Lawrence that he would also be martyred within three days.

Lawrence was happy to be able to give his life for his Lord, and he was not in the least afraid of dying.

The prefect or governor of the city of Rome,

understanding that the Christians possessed great wealth, ordered Lawrence to produce it in three days' time. St. Lawrence went about the city of Rome for three days gathering all the poor people, the beggars, the crippled, the blind, those with sores, then the virgins and the widows were called upon. And on the third day, he took them to the prefect to the crowd of people gathered and waiting. And he said: "Here is the treasure of the Church. Behold the children



God, who put their trust, not in gold or diamonds or rubies, or rich clothing, but in the Faith of Jesus Christ of Nazareth, our Lord and God and All."

The prefect was so enraged at this supposed mockery of his authority that he ordered Lawrence to be slowly roasted over a fire, chained to an iron frame. He hoped that the pain of the fire would cause Lawrence to reveal the hiding place of the Christians' treasure, which he still thought existed in silver and gold and worldly possessions. But to this man's astonishment, Lawrence did not even complain. To all outward appearances, he did not even suffer. This was because his love for God was so great. He even joked with his tormentors, saying: "You may turn me over now—this side is done." The prefect cursed him, but Lawrence did not reply. Instead, he prayed for the city of Rome, that its officials and people might be converted to Christ. And God heard the prayer of his saint who did not hesitate to give his life: Rome was converted.

Those who love themselves do not like to suffer; they are selfish. They make a big show of being outwardly pious but cannot stand a test of their love, for it is too weak to be tested. In Saint Lawrence we see how powerful the Grace of God is, Who is able to make sweet that which is bitter, and soften that which is harsh. St. Lawrence partook of the cup of suffering for our Lord and went to an eternal reward in Heaven where he prays for us and for many others. His prayer is powerful in the eyes of the Almighty.

And now may the blessing of God rest upon you and give you strength to continue in His Love, and to be baptized when He makes it possible. The true test of love is in suffering for the One we love. Be steadfast, not moving from the Faith. Defend the honour and glory of God with your own life, and do not be afraid. Pray always, work hard, will to do that which is right in the sight of God; and the prayers of our holy and Heavenly Mother Mary, St. Lawrence and all the saints be with you. God's holy Angels guard and protect you. Walk with God,

## Unfinished Business

### *I. Communion In One Kind*

BY FRANKLIN JOINER, O.M.C.

In the Book of the Acts of the Holy Apostles we read that after our Lord's Resurrection from the dead he showed Himself alive to his Apostles and disciples, and spoke "of the things pertaining to the Kingdom of God." The writer goes into no detail, but states simply this bare fact. The author of this book in writing about St. Peter's Pentecostal sermon which converted three thousand souls, adds that "they continued steadfastly in the Apostles' doctrine and fellowship, and in the *breaking of bread*, and in prayers." And further on in the Acts he writes of the infant Church and the contemporary Christians, "they continued daily with one accord in the temple, and *breaking bread* from house to house." The Apostles on the Day of Pentecost were ready to give

the Sacraments of the Church to those who were being brought into its fellowship.

In establishing the Sacramental Rites and customs the Apostles began apparently by doing what they had seen our Blessed Lord do, especially in regard to the Holy Eucharist, for this he had instituted amidst such dramatic surroundings and with solemnity that they could never forget its slightest word or action. According to contemporary writings the first celebrations of the Mass consisted of a solemn recitation of the words of consecration as spoken by our Lord in the Upper Room, accompanied with the breaking of the bread and the blessing of the cup, the recitation of the Pater Noster (since this form was in the Apostolic mind closely

and intimately bound up with the Master), and a Hymn, for the Synoptists tell us that on Maundy Thursday night after the institution of the Eucharist, a hymn was sung before they went out to the Mount of Olives.

When our Blessed Lord instituted the Holy Eucharist he gave his Apostles both the Sacred Bread as his Body and the Sacred Wine as his Blood in Holy Communion. This was followed as the practice of the Church in the early centuries, and has persisted to the present day in one manner or another throughout the long history of the Church. To receive Holy Communion under both the species of Bread and Wine, as our Lord gave to the Apostles, has been a universal practice of the Church throughout the ages. But it is interesting to note that as early as the writing of the Book of the Acts of the Holy Apostles the Holy Eucharist is known and referred to as the *breaking of bread*. In that early day there seems to be already a peculiar devotion to the Sacramental Body, and throughout the history of the Eucharist, even though Communion was generally given in both kinds, Eucharistic devotion centered more and more in the Sacred Host.

A close study of the Gospels and Epistles, and a scrutiny of our Lord's own words give simple warrant for this discrimination. Over and over again our Lord speaks of himself as the *Living Bread*, as *Food* which man must eat, whereas he never speaks of himself as the Cup or as of Drink. In the sixth Chapter of the Fourth Gospel we have his wonderful dissertation on the *Bread of Life*. The reference here in this great Eucharistic sermon to his Blood and the drinking of It seems to be only incidental in his discourse, for he speaks at such length and with such emphasis about the *Bread of Life* and the partaking of his *Flesh*. While no one would suggest for a moment that our Lord was here forecasting the practice of giving and receiving Holy Communion in one kind, it can be said quite definitely that this Eucharistic discourse of our Lord's had a great deal to do with the development of

Eucharistic doctrine, and gave the Church ample jurisdiction for the centering of Holy Eucharistic worship and devotion in the Sacred Species of the Sacramental Bread. This concentration of devotion in the Sacred Host is rather a practical than a theological matter. It is difficult to move the Chalice. It is very hard to prevent irreverence in administration. It is impossible chemically to reserve the Sacred Species of Wine. These difficulties are not present in the administration and reserving of the Sacred Host.

In Apostolic days great emphasis was laid on the Unity of the Bishop with his Priests. No occasion was overlooked to underline this essential one-ness between the Cathedral and the parish Church. One of the many ways in which this Unity was symbolized was by the Bishop from his Mass sending a piece of his Consecrated Host to every parish Church in the city where he was celebrating. These bits of the Sacred Host consecrated by the Bishop were carried by Deacons, and the piece of the Bishop's Host was deposited in the Chalice of the Priest at Mass in his parish Church. This Unity of the Church, symbolized by the Eucharistic Body of our Lord in the Mass, is the theme of one of our most beloved Communion Hymns: "O may we all One Bread, One Body be; In this blest Sacrament of Unity." We have a survival of this sharing in the Bishop's Mass and the Bishop's Host with each parish in his See in the commixture of the Mass when the Priest today breaks a piece of the Host he has consecrated at all places. It is in the Chalice with an appropriate prayer. And the Humeral Veil worn by the Sub-Deacon at the Solemn Mass is a survival of the time when he stood ready at the Bishop's altar to carry the Holy Fragments to the Church where he was assigned.

When Reservation of the Sacrament in order to communicate the sick and dying came into practice, it was found impracticable to reserve the Sacrament of the Precious Blood. Attempts to communicate the sick and dying with the Species of Wine were made in the beginning, but they had to



en up. Such things as silver and gold  
es were resorted to in order to communi-  
e the sick and dying with the Precious  
od, but it was impossible to avoid irre-  
vance and desecration in such communions.  
e question of cleansing the instruments  
is brought into contact with the Holy  
sacrament was an insuperable problem, so,  
marily on practical grounds, the Blessed  
sacrament from earliest days has generally  
en reserved in one kind only.

This custom is protected by the Doctors  
of the Church who with one accord are  
reed on the Doctrine of Concomitance.  
y this doctrine the Church declares that  
r Lord is wholly and entirely present in  
e smallest Crumb of a Consecrated Host  
d in the tiniest Drop of the Consecrated  
ine. Therefore one who receives a whole  
ost in Communion receives no more of our  
rd's Sacramental Body and his grace than  
who receives only a small particle. And  
e whose lips are barely touched by the  
sacred Species of the Chalice has received  
our Lord's Sacramental gifts as fully as  
e who grasps the Chalice with both hands  
d partakes with presumption. So that  
Church has always taught that a Commu-  
ion made under the Form of the Host  
ne or under the form of the Chalice alone  
a whole and valid and sufficient Commu-  
ion.

As Eucharistic devotion grew under the  
piration of the Holy Ghost, it centered  
we have said above in the Sacred Host.  
cause of the reverent necessity to reserve  
der this one kind only, and because theo-  
ians substantiated the practice as it de-  
veloped, the Church found justification for  
e custom in the teaching of our Lord and  
Paul, in the emphasis they both lay upon  
e *Living Bread*, and also in the striking  
ident that it was in the *Breaking of Bread*  
t the Risen Christ was made known to  
disciples at Emmaus on the very night  
the Resurrection.

When processions of the Blessed Sacra-  
nt came into being and the Rite of Bene-

diction was framed, it was the Sacred Host  
that was carried in procession, it was the  
Sacred Host that was exposed in the Osten-  
sorium. This is a development, we admit,  
but a development under the tutelage of the  
Holy Ghost, who was sent among other rea-  
sons that he might guide the Church into all  
truth. This development in Eucharistic



practice did not emerge full-bloom, but ap-  
peared slowly through the years, and has  
been verified from age to age in the experi-  
ence of the Church and in the testimony of  
the Saints.

There is no doubt whatever that during  
the early centuries of the Church Holy  
Communion was given to the faithful under  
both kinds, that is, the communicant received  
both the Body and the Blood in the Euchar-  
ist under the two forms of Bread and Wine.  
The Sacrament was reserved under the  
species of Bread alone, so the sick and the  
dying and those who received Holy Commu-  
nion outside the Liturgy received in one  
kind only, that is under the species of the

Holy Bread. Communion by Intinction was not unknown in the early Church, but where and when it was first introduced we do not know. We do know there was at first great prejudice against this practice and it was most scrupulously avoided because it was too suggestive of the traitor Judas who "dipped a sop" with our Lord, in the dish. By Intinction we mean dipping the Sacred Bread in the Sacred Contents of the Chalice and communicating the faithful with the Host thus moistened, and placing It upon the tongue. Sometimes the Sacred Host was dipped in the Chalice and sometimes It was intincted or moistened with unconsecrated wine. This is the manner of giving Holy Communion in the Eastern Orthodox Church today; in the Communion the Sacred Host is dipped in unconsecrated wine and given to the communicant on a spoon. Wherever the Chalice has been given directly to the laity and at whatever period in the history of the Church, there has always been a fear of irreverence and a dread of desecration on the part of the Priest, and a feeling of revulsion (more or less) on the part of the communicant. Pious efforts to avoid this situation have been the incentive for inventing other ways in which Holy Communion may be given and received. In the middle ages during the prevalence of widespread epidemics and general plagues, as a sanitary precaution, the faithful began of themselves to withdraw from the Chalice. The Church did not take the Chalice away from the people, the people themselves withdrew from the Chalice. Communion in one kind was the practice in England at the time of the Reformation, and has always continued there in certain quarters. The appellation of the term *mutilated sacrament* to communion in one kind, arose not in England but with the protestant reformers on the continent.

There is perfectly good precedent for Communion in all three ways, both kinds, one kind, and intinction. And all three ways of administering and receiving Communion are still practiced in the Catholic Church today. We cannot say that any one or two of the

ways is Catholic to the exclusion of the other. Any one is quite as Catholic as the other two. The Eastern Orthodox sacramentally communicate the faithful by Intinction, and as far as we know, by Intinction only. In the Latin Church of the West, that is in the Roman Catholic Church, Communion is given by direction in one kind only under ordinary circumstances. There are groups in union with the Roman Catholic Church where Communion is given in both kinds and at certain functions and on special occasions in the Roman Church itself. Holy Communion is given today under both kinds

With us in the Anglican Church the primitive practice of Communion in both kinds has prevailed. Reservation has been in one kind only, and the sick and the dying: those who receive Holy Communion outside the Mass have received the Sacred Host only. In recent years, with our modern consciousness of germs and almost fanatical fear of contagion, great prejudice has arisen against the common drinking cup, and in most states of the Union there are laws which forbid its use. This same fear of prejudice has been carried into the Church and already most protestant bodies have adopted in their communion services the use of individual communion cups. But in these religious groups there is no real presence in their elements of Holy Communion; the rite is simply a memorial, and with this there is no irreverence or desecration by spilling or dropping the species. This prevailing fear has been met in the Episcopal Church by adopting the practice of Intinction. There is nothing wrong with the principle of Intinction, it is its method that is bad.

Intinction is the exclusive method in many large and prominent parishes, and in these parishes Holy Communion is available in no other way.

Various methods of Intinction are not used. In some parishes the officiating Priest places the Host in the Chalice and places It in the hand of the communicant. If this is



fear of spreading disease, what about the priest's fingers touching the contents of the chalice and then the hand of the communicant, and so on, back and forth? In other words, does the communicant retain the Sacred Host in his hand, and when the Priest follows with the Chalice, the communicant himself dips the Consecrated Host into the chalice, and conveys It to his mouth. Here we have the fingers of many communicants going into the Chalice. It would seem that in either of these ways one is more likely to spread disease than when the faithful receive directly from the common Cup.

The answer to these fears and prejudices is Holy Communion in One Kind. At the meeting of our General Convention in Cleveland five years ago this matter was brought before the attention of both Houses. The House of Deputies, which is made up of clergymen and laymen, passed a resolution endorsing the practice of giving Holy Communion either by Intinction or in One Kind, authorizing the use of any of the three prevailing methods in administering Holy Communion in the Episcopal Church. Holy Communion in One Kind did not seem to be very well known to the House of Bishops, so when the matter was brought before them, the Bishops for their consideration, one by one, thinking there might be a theological question involved, suggested that the matter be referred to the Lambeth Conference, which was held there officially. In the meantime they took an "off-the-record" vote and upheld the decision of the House of Deputies. So as it now stands any Bishop can give his consent to either deviation from Holy Communion in both kinds. But the Bishop's permission is not necessary in the matter of Holy Communion in One Kind, for in this practice it is not the Priest that withholds the chalice, it is the communicant himself of his own free will who withdraws from the altar after he has received the Sacred Host. It is the Bishop who consents to the one deviation from Prayer Book direction must give his consent to the other. If we want the House of Bishops to recognize the validity of Holy Communion in One Kind, we must be-

gin to practice it, we must make it known. It would be a very sad thing, and it is always a possibility, that the Bishops would approve giving Holy Communion by Intinction and definitely repudiate the giving of Holy Communion in One Kind only.

The difficulty of giving Holy Communion in both kinds to a large number of people is perfectly evident to all who receive at a Sunday Mass in a large city parish. The general use of cosmetics and lip stick makes for great irreverence in the use of the Chalice by many who least intend it. It is the experience of every Priest that when he returns to the Altar after having administered the Chalice and has to cleanse its rim with his own lips and tongue before taking the ablutions, to find the rim covered with lip stick of various hues, and the sight and taste is not only repulsive to his natural senses, but he finds it a real strain to preserve a priestly reverence in consuming what remains.

There is no suggestion here that a communicant do anything that violates his conscience, nor to receive in One Kind only to please his parish Priest, or because he thinks it is more Catholic to do so. But it is a matter that every communicant should take under prayerful consideration. The practice is recommended to you most highly. Receiving in One Kind will be a protest against the irreverence of Intinction which is growing rapidly throughout our Church, and which has just been advertised very extensively by a pamphlet entitled "Freedom in the Administration of the Holy Communion," written by an anonymous "Presbyter of the Protestant Episcopal Church," published and distributed by the Evangelical Education and the Episcopal Evangelical Fellowship. The practice of administering and Receiving Holy Communion in One Kind will give the Bishops an opportunity to observe its practicability, its reverence, and its simplicity. It will be another step in the direction of Catholic Unity. And it will be a great physical saving to your priests.



THE CORONATION OF THE VIRGIN — *by Filippino Lippi*

(Courtesy of the National Gallery of Art,  
Washington, D. C., Kress Collection)

## Even So We Speak

### PETITION

Blessed Mother,  
Queen of Heaven,  
look down on a child of God  
and have pity.  
I beseech you to love me  
at whose hands your Divine Son is crucified  
daily.

I beseech you to pray for me  
whose soul cannot merit its own salvation.  
I beseech you to pity me  
whose feet stumble wearily along the path  
of life.

Send me,  
O Holy Mary,  
a prayer,  
a prayer strong enough to support me  
the day  
and sweet enough to lull me through  
night,  
large enough to circumscribe my soul  
and small enough to nestle in my heart,  
worthy enough to lie at the Feet of God  
and humble enough  
to find grace  
for a sinner.

Blessed Mother,  
Queen of Heaven,  
look down on a child of God  
and have pity.

—By Marian D. Bauer

Our Blessed Lord is wholly present in the slightest Crumb or the merest Drop of the Holy Sacrament. There is not a dissenting voice on this point among the Doctors of the Church. By withdrawing from

the Chalice the communicant will soon realize that his reverence for his communion and for the Sacrament Itself has increased. The final word though must be this: the most important thing in Holy Communion,



should be printed in the heaviest of  
k type, the important think in Holy  
munion is not the way in which you  
ive, but the *spirit* in which you come  
he Blessed Sacrament. That your Com-  
munion be a worthy one must always be  
r first and chiefest consideration.

*In this discussion the Los Angeles method  
Intinction should not be overlooked.  
ere the Bishop has authorized the re-  
tion of the Host on the palm as an in-  
tation that Intinction is desired. The  
brant then takes, dips and places It on  
tongue of the communicant. This does  
help in the matter of speed but does in-  
se of reverence and "sanitation."*

Concerning sanitary matters how often  
st it be repeated that wine and silver are  
able disinfectants? Any real danger  
uld result in a high rate of illness and  
ath among our priests, who consume what  
nains in the Chalice. But our clergy are  
ulthy men.

Concerning a decent rapidity how can  
one priest communicate two hundred peo-  
ple and not lengthen the service gravely?  
The late mass is the most winning thing the  
Church has to bring in the outsider; undue  
length will discourage him. Shall we not be  
forced to advocate reception in One Kind,  
or ask the faithful not to communicate so  
often late. (The renowned Dr. Muhlenburg  
solved the problem in his disciplinary Ger-  
manic way by declaring the first Sunday to  
be for persons with names from A to F;  
the second, G to K, etc. and the fifth?)  
Our new column, "What is Best on Sun-  
day Morning?" would like to know of prac-  
ticable solutions in the medium-sized par-  
ish with only one priest. Of course, the end  
of the sanitation phobia and the advent of  
sufficient numbers of Perpetual Deacons or  
part-time priests would make possible again  
the normal method—Communion in Both  
Kinds. Ed.

## I Beheld God

I beheld God  
the other day  
when after an enduring  
ordeal  
of the physical nature  
the Holy Spirit en-  
tered in  
and I was born again  
to walk in His foot-  
steps  
(as best I know how)  
thus maybe to better  
serve Him?  
(only time will tell)

I beheld God  
the other day  
when violence gripped  
my heart  
urging me to kill  
but  
Something more pow-  
erful than this seething  
lust stayed my hand in  
time . . .  
(thanks  
                    thanks be  
with this  
Thy unworthy servant  
prays  
that Thy will be done -

I beheld God  
the other day  
when I became lost  
and confused  
for a tight gray net  
hugged me prisoner until  
His Son's love releas-  
ed me  
from that terrible bour-  
age of emotional break-  
down and I was free . . .

I beheld God  
the other day  
when I met His holy  
mother  
who (in a dream)  
filled me with blessed  
assurance thereby filling  
a vacuum that had been  
empty for so long but  
now was full  
(thanks  
with this  
Thy unworthy servant  
prays that  
Thy will be done . . .  
                    thanks be to God)  
(Amen)  
By R. Ridgely Lytle, III

# A Labor Day Mass Of St. Joseph

*Introit.* Wisdom 10:17. Wisdom rendered to the righteous a reward of their labours, guided them in a marvelous way, and was unto them for a cover by day, and a light of stars in the night season. Ps. 127. Except the Lord build the house: their labour is but lost that build it. V. Glory be . . . Wis-

*Collect.* O God, creator of all things, who hast made in a law that man must labour, graciously grant that (through the patronage and example of St. Joseph) we may perform the work which Thou dost command and obtain the reward which Thou dost promise. Through.

*Epistle.* Col. 3:14-15, 17, 23-24. Above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ.

*Gradual.* Ps. 128. Blessed are all they that fear the Lord: and walk in his ways. V. For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be

Alleluia, alleluia. Assist us, O Lord, by the prayers of Joseph that we may lead a blameless life under thy protection.

*Gospel.* Matt. 13:54-58. When he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary and his brethren James and Joses, and Simon and Jude? And his sisters, are they all not with us? Whence then hath this man all these things? And

they were offended in him. But Jesus saith unto them, a prophet is not without honour save in his own country, and in his own house. And he did not many works there because of their unbelief.

(Creed)

*Offertory.* And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy-work. Ps. 90:17.

*Secret.* O God, through the intercession of St. Joseph, take these offerings of the work of our hands and make them a pledge of peace and unity among us. Through.

*Preface of St. Joseph*

*Communion.* Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? Matt. 13:54-55.

*Postcommunion.* (Through the intercession of Blessed Joseph), O Lord, may this Holy Communion which we have received bless our work with success and assure us of our reward. Through.

We hope that more parishes will use this above votive on Labor Day. The text offered last year has been slightly revised. It is authorised as a votive in houses of the Order of the Holy Cross.







## - Book Reviews -



### CHRISTIAN PROFICIENCY

BY FR. MARTIN THORNTON, O.G.S.  
(House-Gorham Co., New York, 1959.)  
pp. xiv plus 200. Cloth, \$2.75

Here we have another volume of ascetical theology, but with a difference. It is written primarily for laymen, though the author's hope is that it will help the clergy is well founded. One excellent feature of the book is the glossary of technical terms and words, not before the bibliography towards the end. Many is the layman (and shall we say priest?) who, no matter how anxious to learn, finds himself in a state of utter confusion after two or three pages of a religious book, just because he cannot understand what the author is trying to say. If the technical features of a trip to the moon were being discussed, or perhaps some problem in clear physics, they would probably be better understood, thanks to what Bishop Bayne aptly calls the "post-Christian attitude towards the optional God." Father Thornton has an outlook which is well worth pondering. All spiritual exercise should point to prayer, which he interprets as the full spiritual life of the Catholic Church. Mass, Offices, Private Prayer form a unit and, along with what are known more specifically as ascetical practices, supply the "daily exercise" every earnest Christian must take. He takes pains to avoid the hackneyed terms and phrases, and makes an obvious (and we think successful) effort to put time-honored Christian asceticism in modern idiom, and with a wealth of effective, up-to-date illustrations. Once in a while the author disfigures a constructive outline of the soul's progress by taking what some one has called "potshots at his pet peeves." Devotional manuals, for example, while often insipid and tedious, have helped numberless souls, and they deserve the scorn poured upon them. Again, his remarks encouraging people to cultivate an affectionate mind toward their spiritual director seem quite inappropriate, but not dangerous. A strong character like Teresa of Avila, whom he quotes in sup-

port of this idea, could and did express herself in good sixteenth century Spanish when writing to various priests. But twentieth century England and America present the picture of a different world. Except for the strong-minded and those far advanced into the Interior Castle it certainly would seem safer to be somewhat reserved and impersonal. However all that may be, it is refreshing to find a writer who in the approved Catholic tradition tries to bring to modern readers the necessity as well as the beauty of the interior life of sacrament and prayer. We are particularly impressed by the author's appealing presentation of "Christian Maturity in the World" in Chapter 13. Thus on page 161 we read what might really be the summary of his theme: "There are still duties of stewardship, of almsgiving, and of modesty; there are still sins of luxury, gluttony, and concupiscence; but Christian life remains one of balance not of fanaticism, of paradox not contradiction. Its personal details can be worked out only by the circumstances of recollected life, guided by the Holy Spirit in prayer; there must be *rules*" rather than "rules"; and that is why study in "Christian sociology" or "Christian ethics" or "Christian" anything else, divorced from prayer and the ontological significance of Baptism, must suffer from the ineffectiveness of the immature. Being is prior to becoming; what a thing *is* decides what it does; therefore the Christian morals cannot exist without the basis of Christian ascetic."

### WHEN YOU PREACH

BY THE REV. CHARLES DUELL KEAN, D.D. III.  
Sermons for the Trinity Season.  
(Seabury Press, Greenwich, Conn. 1959.)  
Paper, pp. 92. \$1.50

This interesting little volume of ten sermons is the third of a series by the Rector of the Church of the Epiphany, Washington, D. C., the first two covering the Church year Advent through Christmas, and Lent through Pentecost. A far greater homiletical

skill is exhibited than we find in many contemporary efforts along this line. One of the sermons should make a special appeal, "Has Man Real Value?" prepared as a Labor Day conference. In this Dr. Kean is not too obviously trying to set down the relation between faith and works and prayer, yet it is not difficult to see that as the main point in mind. Thus we find (p. 77) "Because we have the essential status as workers, we are in a real sense partners of God in the work of creation. Labor Day tells us that each of us as a human being is of inestimable value both to man, who sees in his brother a fellow-worker, and to God who sees in each of his children a junior partner." The author gives illustration in abundance. These make the book quite readable, though we must confess that at times we have difficulty in connecting the story with the rest of the text. A wide range of topics is touched upon, but mostly of the "this-worldly" sort. Not that God and Holy Church are ignored, but the general impression with which one is left, despite what the preface announces as the plan "to relate major teachings of the Christian Faith to the calendar of the Church year," approximates the sensation felt by the tourist expecting to find a certain river in the far West as marked carefully on the map; and it turns out to be an arroyo.

### GOD GAVE THE INCREASE

BY THE REV. BEVERLY D. TUCKER

(Seminary Bookstore, Quaker Lane, Alexandria, Va., or St. Michael's Church, North 19, East 3,, Sapporo, Japan. 1959.)

Paper, pp. 174, \$1.00

This most readable, and in places exciting account of how St. Michael's started from scratch six years ago, and has become a growing parish lies before us. A group of students in the Virginia Seminary armed with very small material resources but rich in their faith in God, inspired Mr. Tucker to add his name to the already long list of outstanding Tuckers who have given of their best for the conversion of Japan. As a graphic account of present-day Japan, and

of the opportunities meeting a consecrated missionary, this book is well worth perusal. For mission study classes it should be valuable.

R. E. C.

Let us remember the brethren of the Siberian Mission, sustained by grace and troubled by grave need of a priest for central work and one for the lonely Verkhovaya Station. Transportation problems were never so bad as in this present rainy season. They are not trying to navigate the Kam River, but it is "water, water everywhere and too much of it making mud.



—GEDGE HARN



# The Order Of The Holy Cross

## West Park Notes

*Fr. Superior* conducted the Associates' retreats at Margaret Hall School, from July 5th and 10-12th, returning here on the 13th after seeing Volunteer Minnie A. Finger on the "African Glen" for the Bolahun 18th.

*Fr. Hawkins* spent most of the month at Luke's, Richmond, Virginia.

*Fr. Baldwin* conducted another retreat for Sisters of St. John the Divine at Toronto 18th.

*Fr. Bessom* was on the chaplain staff at C.A.P. encampment, Mitchel Air Force Base, L. I., 5-17th.

*Fr. Michael* gave mission-conducting instruction to the O.S.H. novices at Newburgh, 14-15th.

*Fr. Charles* conducted a Vacation Church School for St. Paul's in the Bronx, 4-19th.

*Fr. Smith* supplied Sundays at the Church of the Ascension, West Park.

*Fr. Francis* returned from a visit with his relatives in Illinois and Washington, during which he was "called on to speak" more than once.

The brethren entered the best period of the year, the annual ten-day retreat, at New Paltz on the 21st. *Fr. Whittemore* was the superior. Formal and informal conferences and the work of the Order occupied the time and was close to the convening of Chapter.

### August Travel

After the close of Chapter, August 4th, the brothers from the other houses will move as quickly as always happens. *Br. Dominic* will remain at the Motherhouse.

*Fr. Superior*, unless his calendar changes, will have only local duties this month.

*Bishop Campbell* will conduct a retreat at Peekskill from the 27th to Sept. 3rd.

*Fr. Whittemore* will conduct the annual retreat at St. Helena's, Newburgh, 18-28th.

*Fr. Baldwin* will leave for his duties as Prior of Santa Barbara.

*Fr. Terry* will attend the National Conference of Canterbury Clubs at Colorado Springs from the 27th to the 2nd of September.

*Br. Charles* will have a Vacation Church School at St. James the Less, Scarsdale, N. Y., 10-21st.

*Fr. Bessom* will supply at St. Margaret's, Staatsburg on the 16th.

*Br. Francis* will be stationed at St. Michael's Monastery, St. Andrews, Tenn. for the first half of the year at least.

*Fr. Smith* will supply three Sundays at the local parish church, give a retreat for the "Episcopal Men of Albany" the 21-23rd, and be chaplain for L. I. youth at the Wading River Camp during the last weekend of the month.



# The Order of Saint Helena

## Newburgh Notes

The Sisters conducted three Children's Missions as Daily Vacation Church Schools during July. Sister Mary Florence conducted one at St. Alban's Church, Augusta, Georgia, Sister Grace at St. Mary's Church, Downsville, New York, and Sister Elizabeth at St. Martin's Church, Marcus Hook, Pennsylvania.

Brother Michael, O.H.C. gave a series of conferences to our novices on how to conduct these missions for children, so they will be prepared when their novitiate is over and their turn comes to take their share of external work.

The Rosary Guild of All Souls' Church, New York City, spent the fourth of July with us. Sister Rachel conducted a retreat here at the Mother House on July 7 for a group of women.

Our August appointments include another Children's Mission, to be conducted by Sister Mary Florence at the Church of the Messiah, Glenn's Falls, New York, from August 2nd to 9th, and a visit from the Women's Guild of the Church of the Crucifixion, New York City, on August 2nd.

The rest of the month is taken up with our Conference for young Professed and Junior Professed Sisters, and our long retreat and chapter. We cannot receive guests at the convent after August 8 until after Labor Day.

The Rev. Edward C. Lewis, rector of The Church of the Intercession, Stevens Point, Wisconsin, will be the leader of the conference.

This year we all look forward with special eagerness to having Father Whittemore, O.H.C. once more as the conductor of our long retreat from August 19th to 28th. Father Whittemore was our first Superior, O.S.H., and gave us our first long retreat in The Order of St. Helena in the summer of 1946.

The annual chapter of the Order will be held at the Mother House on August 3.

The Sisters from Kentucky will join at the Mother House in time for the conference, which begins on August 15th, and for the long retreat. Just as Easter is the center of the liturgical year, long retreat and chapter are a kind of center for monastic year. In the corporate silence we can look quietly back over the year that passed, from new resolutions for the year ahead, and then in Chapter make whatever official decisions and plans are needed for the carrying out of the work God sends us as an Order. The deep and intimate prayer that bind us together in prayer and work strengthened, new light is shed upon the meaning of our vows and our rule, and we go out to tackle our warfare, our labour, our problems with refurbished armour and fresh supplies of grace. No wonder even Sister looks forward to "long retreat!"

St. Helena's Day, August 18, will be celebrated quietly this year, with no guests except some of the Fathers and Brothers of The Order of The Holy Cross and our lay associates. All our friends will be invited to help us celebrate our dedication festival on October 2.

## VERSAILLES NOTES

July at Margaret Hall School began with a wedding, the first in the history of the school chapel. Our chaplain, Father Charles Ford, officiated there at the marriage of a cousin of his, who is also an alumna of the school, on the third of the month. Four weeks later he took part in his own wedding in Portsmouth, Ohio. Miss Suzanne Brown, one of our teachers this past year, was the bride. Getting the school chapel ready for the first wedding entailed considerable labour of love, but all we had to do for the second was to drive northeast to the Ohio River and throw confetti.



The Father Superior came to Versailles by 6th to visit the Convent, and to conduct the annual associates' retreats. The annual Retreat begins on a Monday evening and ends Friday after breakfast. The short retreat begins immediately after lunch on Saturday, and ends before supper Sunday evening. The retreatants have the school chapel to themselves, and are welcome at offices in the convent chapel when they want to come. They are invited to swim in the school swimming pool, and also to do a little weeding in the garden if they feel the need for some milder exercise. We have a battle, which we mostly win, prevailing on painters and carpenters and floor-layers to take a holiday from work at Margaret Hall during the week, and getting enough furniture back from repairers to allow us all to sit down when we need to. The Sunday supper out-

of-doors at schools is a pleasant occasion when retreatants, Sisters and staff gather for conversation and refreshment.

Sister Mary Michael is doing work on her M.A. at Columbia University this summer.

Sister Frances conducted a Vacation Church School at St. John's Cathedral, Quincy, Illinois, the last week in July.

At any given time in the summer there are usually two of the Sisters away from the Convent for their two weeks of recreation. Those who are at home get to observe the full schedule of prayer, and are variously occupied otherwise, gardening, cleaning house, sewing, entertaining guests, reading and taking their part in getting the school ready for the fall term. We don't have to go far, either, to watch the tobacco grow, and the race horses grazing on blue grass in the fields.



# The Man Who Had To Decide

For many men, it would have been easy to avoid the decision. For Albert Patterson, it was impossible. He chose the course he knew might lead to death.

He decided to do something about the corruption of his town, Phenix City, Alabama. The town was a sinkhole, a vicious criminal-city openly flaunting the law, a city of B-girls and prostitution and poker houses, of abortion mills and narcotic dealers and black market baby syndicates. And it was protected.

When the County Grand Jury met to determine if anything was wrong in Phenix it came up with one recommendation: Fix the screen door on the Courthouse. Anyone who thought more might be wrong, was likely to find himself beaten up, his home bombed, his family threatened.

Albert Patterson had seen the machine operate with deadly precision for many years. Still, he had made his decision. He organized the Russell County Betterment Association. Its goal was to break the machine.

In spite of the bombings and beatings and threats, the association grew. Then the group ran Patterson for State Attorney General. In spite of the machine's vigorous effort to pervert the balloting, he was elected.

But the machine wasn't quite through. Two weeks after the election they murdered Albert Patterson.

This time the machine had gone too far. Within minutes after the killing, the whole town knew—and the town was mad. By midnight 500 stickmen, B-girls, prostitutes and dope pushers were leaving the town, panicked by the public sentiment. Within

hours National Guardsmen patrolled the streets.

Russell County got a new Grand Jury. After a six-month investigation the jury returned 749 indictments against 152 people. Thirty were tried. Twenty-nine were convicted. The Phenix City machine was dead.

After his murder, a clipping was found in Albert Patterson's briefcase. It was a quotation from Edmund Burke:

*"The only thing necessary for the triumph of evil is that good men do nothing."*

Contributed by  
THE FUND FOR THE REPUBLIC





## An Ordo of Worship and Intercession August - Sept. 1959

- 6 12th Sunday after Trinity Double G gl cr pref of Trinity—for obedience to the precepts of the Church
- 7 Monday G Mass of Trinity xii—for chaplains in the armed forces
- 8 St Helena W Double W gl—for the Order of St Helena
- 9 Wednesday G as on August 17—for summer conferences
- 10 St Bernard Ab D Double W gl cr—for the growth of contemplative orders
- 11 St Jane Frances de Chantal W Double W gl—for greater use of retreats
- 12 Of St Mary Simple W gl pref BVM (Veneration)—for the Community of St Mary
- 13 13th Sunday after Trinity Double G gl cr pref of Trinity—in thanksgiving for the Glory of God
- 14 St Bartholomew Ap Double II C1 R gl cr pref of Apostles—for missions in the Orient
- 15 St Louis KC Double W gl—for France
- 16 Wednesday G Mass of Trinity xiii—for the Companions of the Order of the Holy Cross
- 17 Thursday G as on August 26—for the Priests Associate
- 18 St Augustine BCD Double W gl cr—for the Order of the Holy Cross
- 19 Beheading of St John Baptist Gr Double R gl—for the Sisters of St John Baptist
- 20 14th Sunday after Trinity Double G gl cr pref of Trinity—for the Oblates of Mt Calvary
- 21 St Aidan BC Double W gl—for all overseas missions
- September 1 St Giles Ab Simple W gl—for the sick and suffering
- 2 St Stephen of Hungary KC Simple W gl—for Christians behind the Iron Curtain
- 3 Thursday G Mass of Trinity xiv—for the Seminarists Associates
- 4 Friday G as on September 3—for the Confraternity of the Love of God
- 5 Of St Mary Simple W as on August 22—for the Confraternity of the Christian Life
- 6 15th Sunday after Trinity Double G gl cr pref of Trinity—for justice and peace
- 7 Monday G Mass of Trinity xv—for St Andrew's School
- 8 Nativity BVM Double II C1 W gl cr pref BVM—for the Sisters of the Holy Nativity
- 9 St Peter Claver C Double W gl—for the Liberian Mission
- 10 Thursday G Mass of Trinity xv—for the Sisters of St John the Divine
- 11 Friday G as on September 11—for the Teachers of the Children of God
- 12 Of St Mary Simple W as on August 22—for Margaret Hall School
- 13 16th Sunday after Trinity Double G gl cr pref of Trinity—for retreats and schools of prayer
- 14 Exaltation of the Holy Cross Double II C1 R gl cr pref of Passiontide—for the Holy Cross Press and publications
- 15 Seven Sorrows of Our Lady Gr Double W gl seq cr pref BVM—for all who mourn
- 16 Ember Wednesday V col 2) Edward Bouverie Pusey C—for vocations

# ... Press Notes ...

Frequently I find some sentence or phrase in my reading or in some talk or sermon that is worth particular attention. I copy these on slips of paper and use them very often for topics of meditation. Some strange combinations or phrases are often found this way. One that I have copied from somewhere is in my Diurnal as a reminder for meditation and also as a question for self-examination. Here it is—"What on earth am I doing for Heaven's sake." Just look at the two parts of that sentence. "What on earth am I doing?"—"for Heaven's sake." Did you ever hear these two expressions? Did you ever use either of them? Did you ever think of them together as one sentence? I expect answers are Yea to the first two and No to the third question. Think of each one separately—What on earth am I doing. Is this not a good question to make you "sit up," to stop and think of your actions day by day, hour by hour? Do you use "for Heaven's sake" as a sort of explosion of emotion or thought? I expect you do. Do you ever use them as an expression of thanks or blessing on an act you have just done?

Put the two phrases together and you "sit up and take notice!" Just how does this sentence affect you—What on earth am I doing for Heaven's sake.

My thanks to the many kind expressions of interest in my present physical troubles that have been sent to me. I know that all the prayers have been of great help and

without them and God's blessing I would not be continuing the work of the Press.

This night prayer has been very helpful in remembering God's mercy and the kindness of friends:

*I thank Thee, Father, for this, and for every other day that Thou has given me; for its joys and pleasures; for its gifts and graces; for the food it has provided and the friends it has brought near; for the work I have been able to do, and for the periods of rest; for the multitude of little things that make it big with Thy mercy. Amen.*

A supplement to Fr. Baldwin's LESSONS FOR CHILDREN is in preparation and should be ready about September 1st. These lessons ON DOCTRINE and should be known by more of the clergy and teachers. They can be used as a single course or supplement to other courses.

The supplement contains some corrections and many new portions, as well as new woodcut sheets. Fr. Baldwin is asking the clergy and teachers to try this out and give us your suggestions as to the changes, so that we may issue a new volume in this coming year. Will you help him in this?

*Have you seen any of these this summer?*



FR. WEED'S BOOK — READY SEPTEMBER 1st.

Remember you want it! — \$2.50